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America's Eleventh Hour Chance

AN EDITORIAL

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FEDERAL COUNCIL OF CHURCHES

ON THE HORIZON OF THE CHRISTIAN CHURCH

ALLIED FORCES FOR PROHIBITION AT WORK

The Allied Forces for Prohibition are working hard setting up the New York campaign, and at an informal banquet plans were presented in outline to a few of the pastors. Raymond Robins and others spoke at this meeting, and while what was said was not for publicity purposes, there are good reasons for believing that some sections of the great American public, especially business men, begin to see what nullification of the eighteenth amendment is likely to mean in the way of general breakdown of law. The campaign being launched in January is finding evidence of increasing interest in it. Anti-prohibition has its innings in the press, but one may be hopeful that this campaign may gain a little publicity for the dry side of the argument, for the sake of variety if nothing more.

TEN MILLIONS FOR EMERGENCY RELIEF

The joint emergency relief fund of \$10,000,000 has reached and passed its goal as a result of a recent drive in Chicago. The goal was first set for \$8,800,000, an amount which many people thought could never be raised, but when the inadequacy of that provision became evident the goal was advanced to that which has now been achieved. Great credit is given Samuel Insull, Jr., and Edward L. Ryerson, Jr., who carried heavy burdens of responsibility in connection with the work of the commission in charge of the drive, and the large body of men and women who gave sacrificially of time and money to make the campaign a success. The raising of the fund is perhaps the least difficult part of the job. To administer it wisely, and to make it stretch to cover at least minimum needs, is a task that will challenge the utmost ingenuity and devotion of the trained social workers who, with the help of volunteer workers, must direct the use of the fund.

LIQUOR BILL OF CANADA INCREASES

The effects of the prevailing depression are seen in a lessening of sales in some of our provinces during the last year, states *The Canadian Friend*, nevertheless most recent records available indicate an increased expenditure for liquor in all Canada over the previous year. The total expenditure, according to reports of the various provincial Liquor Commissions, reaches \$193,620,674. This amount is nearly four times the wholesale value of our boot and shoe trade; it is about twice the value of our product in rubber goods; it exceeds the product of our sawmills by \$63,000,000; of our auto production for the year 1928 by \$63,000,000; it outruns the value of all metallic minerals produced in Canada in 1930 by approximately \$40,000,000; it is practically equal to the total output of our flour and grist mills, and is larger by \$9,000,000 than the total cost of all expenditures by the provincial governments in the nine provinces of Canada.

AN IMPORTANT GENERAL CALL TO PRAYER

The Federal Council of the Churches of Christ in America invites the churches throughout the country to observe Sunday, January 31, 1932, as a nationwide day of prayer for the Divine blessing on the World Disarmament Conference. The day will be similarly observed in many lands in response to the proposal of the Universal Christian Council on Life and Work. The Disarmament Conference convenes, after years of preparation, at a time of grave anxiety when many serious problems are facing the nations and their leaders. The spirit of unrest, of distress and in many places almost of despair grips the life of the world and causes profound misgivings for the future. The

great need of the world today is a deepening of the spiritual and moral life of the peoples and earnest devotion to truth, righteousness and brotherliness. These are the primary essentials for individual, for national and for international welfare. Every vexing question confronting the peoples of the world needs to be brought to the bar of righteous judgment and be dealt with by methods of justice and goodwill. The nations have renounced war as an instrument of national policy, and the time has come for them to set themselves with all seriousness and determination to renounce the implements of war. Whence is this spirit to come if not from above, from the source of all spiritual life? How can this spirit arise unless millions of earnest souls open their hearts and minds to the Divine will and pour out their prayers and their hopes before the Universal Father for his guidance and blessing? The Federal Council of the Churches therefore appeals to the churches of the United States to join with men of prayer in this and other lands in united intercession to God on the Sabbath Day preceding the opening of what may, under his blessing, be an epoch-making Conference. Let us pray that the creative spirit of God may move among the peoples and may guide their leaders in the Conference at Geneva, that unselfish motives and wise counsels may prevail. Let us pray that we as a nation may be zealous to know and to do God's will in our relations with other nations and to take our full part in bringing in the day when war shall be no more.

PASSING OF FAMOUS CHICAGO PHILANTHROPIST

Public men, merchants, employes, humanitarians, friends all offer high tribute as they learn of the passing of Julius Rosenwald, numbered among the greatest philanthropists of all time, who died at Chicago on January 6, in his seventieth year. The fortune founded on the growth of Sears Roebuck & Co., of which he was chairman at his death, he had pitted against racial and religious intolerance, ignorance and poverty, and his benefactions to humanity totaled more than \$40,000,000. Since the beginning of the present century his personal contributions were more than \$21,000,000, and in addition he had created the Rosenwald foundation through an endowment of 200,000 shares of Sears Roebuck stock worth \$20,000,000 at the time of the gift. He made of philanthropy a business, and possessed original, definite and fixed ideas on the use of his wealth for the good of man. He stipulated that the vast endowments he created must be fully spent within twenty-five years after his death. He seldom gave the full amount needed for a benevolent project. Each of the 5,500 Rosenwald schools received only a third or a fourth of their endowment from him; the rest must be supplied by the beneficiaries of those schools and the taxpayers, that they might be kept interested in the maintenance of them. His great desire was to educate and rehabilitate the poor of many lands. He donated \$3,000,000 toward the Julius Rosenwald Museum of Science and Industry in Chicago, but did not live to see it finished.

A splendid engineering triumph was demonstrated in New York at Christmastide by the ringing of the bells of Trinity and St. Thomas which had been set pealing their joyous music by an electric signal flashed from Bethlehem of Judea, seven thousand miles away by the Rev. Charles T. Bridgeman, the American chaplain attached to the cathedral of St. George in Jerusalem.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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America's Eleventh Hour Chance

WE are now living in the most portentous and perilous period in modern history—perhaps in all history. By “now” we mean *now*—in these early weeks of the year 1932. It is true that it is always impossible to appraise accurately and relatively the immediate present. We cannot view our own times in the perspective in which they will be evaluated by history. Moreover, it is easy to take too seriously the events which directly and sorely beset us. Nevertheless we make this declaration with regretful assurance of its truth. The whole world is living perilously, as never before, on the brink of catastrophic developments that may sweep us all into a maelstrom of disintegration and destruction. This is a forbidding picture but even if it is but partially a true picture, it is one to which we should not close our eyes.

Were we an artist before a canvas marked 1932, a few bold strokes would suffice to bring out the startling features of the picture. That there is a dangerous drift toward a militant nationalism is but too apparent. It is expressed in terms of bristling armaments and rising economic barriers and is accompanied by general talk of inevitable war. Ominous clouds hang low on the horizon of the Orient. The march of the conqueror into Manchuria threatens to bring into open conflict the three great nations which have a stake in that rich country, a conflict that would probably engulf the whole world, and may easily drive China with its teeming millions into the arms of communism. In India, seething with discontent, the battle lines between Great Britain and the Indian nationalists are being re-formed with grim determination in one of the most significant revolutions ever known. Cutting athwart national boundaries and aspirations, is the class conflict, with its doctrine of the class struggle and policy of world revolution, as embodied in Russia and the Soviet Union, and as threatened in China and Germany. As if these phenomena, all of which menace the peace of the world, were not enough, we have virtually world-wide economic demoralization, with conditions in certain areas so acute as to threaten general financial collapse. Turn in any direction that we will and we find uncertainty, confusion, and foreboding.

Such, in brief, is the situation that confronts us in the early days of a year which is certain to prove a focal year in world history. During 1932, the rising tides of enmity and strife will tend to recede, or they may assume the proportions of a tidal wave of de-

struction. Is the forbidding situation too overwhelming to face? Some have turned to the counsel of despair while others continue to chirp the silly nothings of a blind optimism. What course is open to those who realize the desperate situation and wish to help do something about it? Where shall we begin? To shift our figure slightly, where is the key log in this huge and bewildering jam in world relations?

Many think this key is to be found in the tremendous armaments which serve as a mutual threat against nations and burden their respective peoples. Accordingly they look more or less hopefully to the General Disarmament Conference which meets at Geneva next month to bring easement and relief. But armaments figure as effects as well as causes of world disturbance in international relations. Other questions, inextricably connected with that of disarmament, must be dealt with. In college catalogues, certain courses are listed as prerequisite to other courses. In this sense, because of the present precarious situation in Central Europe, there is one question that is prerequisite to disarmament. It is the question of German reparations and European war debts. Upon what happens at the international conference on reparations and war debts, which opens next week at Lausanne, will depend largely whether it will be worth while to hold the Conference at Geneva next month. Why is this so?

The key to European stability, economic, social, and political, is to be found in Germany. Even France recognizes this fact and is therefore apprehensive of a breakdown of the present order in her neighbor nation. The republican government of the German Reich is committed to cooperation with other nations on the basis of the Versailles Treaty, involving the payment of reparations. Chancellor Bruening continues to say that the way out for Germany is the way of acceptance and cooperation. His government is bitterly opposed on two extremes by the Fascists and the Communists, who unite in declaring for the utter repudiation of the Treaty of Versailles, of all reparations, and of cooperation with Europe in its work of building up a machinery of peace. The success of either Fascists or Communists would immediately threaten a renewed state of war in Europe, and would involve an economic overturn and financial collapse that would implicate this country as well as Europe.

Though pressed at each extreme, the republican government has striven valiantly, and so far success-

fully to maintain the present order. As the economic situation in Germany has grown continually worse, however, and as the people have been driven to despair, the parties of revolution, especially the Fascists, have steadily grown until right now the constitutional government hangs in the balance. If revolution is to be prevented in Germany, and its dire consequences forestalled, the Bruening regime must be strengthened. Perhaps the only thing that can save it is a reduction in German reparations, and such reduction is largely contingent upon America's willingness to cut the war debts owed her by Europe. As tersely put by Professor Gerould of Princeton University, "Hardly a ghost of respect is now paid to the doctrine that war debts and reparations are not related." If relief is not given to stricken and prostrate Germany, proving to her people that Bruening's policy of cooperation brings helpful results, revolution is imminent. And in the face of an overturn in Germany, what hope is there of getting Europe to move toward disarmament?

The acute importance of next week's economic conference on war debts and reparations becomes obvious—and "Sheridan thirty miles away," so far as the United States is concerned! Though not represented in the actual deliberations, it is supremely important that our government give every possible encouragement to the conference to revise the reparations schedule. There are various ways of extending such encouragement without flying in the face of Congress by promising a corresponding reduction of war debts on our part. With our enormous and complicated financial entanglements in Europe, it is futile fiction to pretend that we are not most vitally concerned with what takes place at Lausanne in January as well as at Geneva in February. Even for our own selfish interests, if for no other, we can not look with indifference upon either event. Whether we admit it or not, our chief responsibility is inescapable. Neither conference will succeed without leadership from Washington.

How long will America be impervious to the actual facts of the situation in Germany? Well informed people already knew what the international experts in session at Basle recently declared. These experts, representing many nations, including France and the United States, reported unanimously after a thoroughgoing investigation that Germany is not able to pay the reparations demanded of her. Let it be borne in mind that the payments which Germany has been making have come entirely from loans which have been made to her, by the United States largely. In a word, Germany is bankrupt and has nothing with which to pay. She hasn't the natural resources upon which to draw, the accumulated wealth of the German people was wiped out by the post-war inflation of her currency, thus virtually pauperizing the great middle class of citizens, and the standard of living has been pushed down below the level of adequate subsistence. To make graphic and understandable this situation, suffice it to say that as a result of an investigation by a British fact-finding organization it was discovered that only one adult in ten in Germany is getting as much as fifty dollars per

month in salary or wages and that one-half of the adult population receives only twenty-five dollars per month.

In the first place, then, Germany cannot pay. As the basis for a realistic policy of procedure, this would seem to be sufficient. In the second place, however, the German people, sooner or later and doubtless sooner, will revolt against the very principle of reparations, founded on the false hypothesis of sole German war guilt. Furthermore, as the President of the National City Bank of New York said before the Senate Finance Committee at Washington last month, the young people of Germany, some of them born since the Great War started, are not content to have saddled upon themselves, upon their children and upon their children's children, the terrific financial burden of a war for which they were in no way responsible. We point out this aspect of the problem because of its important psychological aspect. So long as we bear down upon war debts and reparations we are driving the youth of Germany straightway toward revolution and chaos.

It is thus reasonably clear that all this talk about reparations is meaningless. And since our European debtor nations have looked to Germany to get reparations with which to pay their war debts to us, there is no reasonable hope of our collecting those debts. This is the realism of the situation. What folly, then, to foster the illusion of war debts and reparations collection! It may be pertinent to inquire, not, how did we get this way, but, how do we keep this way, in the face of the known facts. Let the politicians on Capitol Hill make answer.

Granting the situation as presented, some contend that there is nothing for this country to do about it. If Germany and Europe can't pay, let them default if they must, or even repudiate, without any gesture of relief on the part of America. Such an attitude ignores the all important psychological factor in the situation, involving the imminent threat of revolution in Germany, which in turn jeopardizes the success of the Disarmament Conference, as we have tried to show. The peace of Europe and of the world, as maintained and strengthened in 1932, depends largely upon the cooperative action taken by the United States, and the quicker that action is taken the more effective it will be.

We return, therefore, to the importance of the conference on war debts and reparations which meets at Lausanne next week. To abstain from having our government represented in person may be defensible technically and politically, but in so far as that abstention suggests that we are not involved, it maintains a dangerous fiction. Whether we will it or not, we have a tremendous stake in the proceedings at Lausanne. As goes Lausanne, so may go Geneva!

What a fateful month is February, 1932! It marks the beginning of the first General Disarmament Conference. It marks the maturity of the special, short-term emergency credits to Germany—the end of the German "standstill" agreement. It marks the peak of the winter's distress in Germany—and after February comes the ominous German election. But before

February are Lausanne and a few precious days in which to clear the atmosphere for Geneva. It is America's eleventh hour opportunity—perhaps the fifty-ninth minute of that eleventh hour—to help

save the world—and itself—from confusion worse confounded. In every way possible may we all urgently encourage the Administration to make the most of this fast-fleeting opportunity.

Standards for the New Year

BY LESLIE FRAZER

A Message given at the Indiana Avenue Friends Meeting, Chicago, Jan. 3,
and submitted for publication at the request of a hearer.

"Let us choose to us judgment: let us know among ourselves what is good."—Job 34:4.

WE are on the threshold of a New Year. Perhaps we have already made our New Year's resolutions. We have our hopes concerning what this year will bring to us. It is yet un-soiled. Our hearts are full of expectancy and assurance that those who seek shall find and that to those who ask it shall be given.

What will we choose, among the gifts of life, that 1932 shall bring to us? As a young king over Israel, Solomon asked not for long life or riches but for "an understanding heart" to judge his people, that he might discern between good and bad. In the portion of the book of Job which we have just read we find Elihu saying, "Let us choose to us judgment: let us know among ourselves what is good."

There are three standards or tests among which we may choose: three standards by which men in the past have judged, and by which men will pass their judgments in 1932. By the sides of these standards men make their comparisons. These three are: the past, the contemporary, and ideals.

We may see clearly how these standards have been used in the case of slavery in our country. In the early days of our grand-fathers slavery was judged by these three tests.

The first test was that of the past. Answering the objections of the Quakers against slavery by this appeal, the slave-owners would ask, "Are not these poor, illiterate people much better off as slaves, in the hands of kind, beneficent masters, than they were in the past in the jungles of Africa? The master feeds them and cares for and doctors them. They are protected from the ravages of disease in the jungle—and from the vermin and wild beasts of the jungle. They are given better shelter and food." So, by the standard of the past, after all arguments from Scripture had been exhausted, slavery was defended. The institution was brought before the judgment bar of the past and there it was acquitted and justified. There was no denying that in many instances these people were more comfortably cared for than in the African jungles. On the basis of this test the slavery men had won.

However, to a growing number this appeal to past days, days dead and gone, in a far off country, was not convincing. There was a second test which was used: the test of the contemporary—of contemporary life in our own country. Here, too, the slavery men had a strong case. They would point to the white persons living in the slums of large cities, working in sweat shops at the mercy of ruthless employers—with the constant fear of unemployment—working fearfully long hours and with little legislation to protect them. They would point to these outcasts and say, "In comparison with these, the slave is well off. He never has to worry about where the next meal is coming from. He is cared for by his master. He works no harder or longer hours than these white men of the city slums. His needs are constantly cared for by a master more wise than himself and he is free from cares and responsibilities." So by this test of the contemporary slavery was also defended. The lowliest men were treated more kindly by the system of

slavery than by the system of ruthless, uncurbed industrialism which was growing in the northern cities. Men were happier to live in a kindly subjection than to be free only to barter away their labor against terrific odds and under conditions and hours of employment no better than that of the slaves. Such was the argument—and it was a strong one. It is evident that slavery could not be condemned in the minds of men by an appeal either to the past or to contemporary life.

William Lloyd Garrison, John Greenleaf Whittier and the other Abolitionists chose another standard of judgment: "What if it be true that these people are better off than in the past life of Africa? What does it matter if they are better off than some white people in the slums of our cities? Do either of those things really justify it?" These Abolitionists tested slavery not by the past, not by other groups or institutions of the present, but rather by the third standard: the ideal. By the Christian ideal of the Fatherhood of God and the Brotherhood of Man, slavery was wrong! In the light of the ideal human society which Jesus taught, the whole system of human slavery was indefensible. Tested by this standard, the conscience of mankind could not do other than condemn it.

This year many of us will be testing our present social and economic system. Now, too, we find those who appeal to the standard of the past. Our present capitalistic, industrial order is defended by those who point out the many fruits, conveniences and labor-saving devices which it produces. It is obvious that the common ordinary citizen today enjoys things which were denied even to kings in the past. There is no denying that we live more comfortably, at least in a physical way, in this regime of millionaires and machinery than in the days of the hand loom and spinning wheel.

Or again, this industrial system under which we in America live is defended by an appeal to the standard of our contemporaries. "If you do not like our present industrial order of capitalism," they say, "or if you are inclined to criticize it, simply look at the people under other regimes. Look at the people in the 'backward countries' of the world. See how much better off we are than they!"

Just as men pointed out the benefits and good fruits of slavery by an appeal to a past, or to a contemporary situation which was worse—so do men point out the benefits and good fruits of our economic order today. That there are many good and wholesome features—many good fruits—of the system in which we live, we cannot deny. But in these times we ought not to become too smug or too satisfied with it. We ought not to be complacent over our system of distribution of wealth when factories are closed and idle while thousands or even millions are in desperate want of just the things which they are intended to produce. What does it matter if our industrial order is better than the past, or better than certain other regimes in the world at present? Does that justify it? Or must we judge it in the light of an ideal? What would Jesus say about our present conditions—with suffering and unemployment for millions? This is not a matter of abstract theory or academic sociology. It is a matter of practical

human need and suffering—and when that is so, religion must enter into the question too. We cannot stand idly by or say "Who's to blame?" Rich and poor, learned and ignorant—all of us have contributed to make things as they are. The present measure of our responsibility is our ability to make things better. If this falls heavier on men of wealth, power and influence, it is not because they have sinned more than others—but rather because these things afford opportunity to act—and opportunity in times of need becomes responsibility. To a certain degree, though we may not feel ourselves wealthy, all of us share in this responsibility.

Or we may turn again in the application of these three standards to our personal lives and relationships. What shall be our standard of judgment here? We who are Quakers have a most valuable and practical means of self-examination in our Queries. In answering these what shall be our standard of comparison? For example, take our first query: "Are all meetings for worship and discipline duly held, and are you regular and punctual in attending them?" Shall we judge by the past, and perhaps satisfy ourselves that meetings are held as regularly as they used to be when we were younger, or that Friends are attending as regularly now "as usual?" Or shall we judge by our contemporaries and as individuals assure ourselves that we are about as regular and punctual as our friends?

Shall we try to comfort ourselves by these appeals to the past or to our contemporaries, or shall we have the courage to measure ourselves in the light of an ideal? Go through the whole list of the Queries. Ask yourself about your love for others, for their reputation and for peace and harmony; ask yourself about the time that you give in your own life for personal devotion; ask yourself about your responsibility in the home, as parent or child; ask yourself about your work in furthering the great social movements for peace and other reforms; ask yourself about the care with which you manage your financial affairs. Ask yourself about all of these things, and more, and then do not let yourself be content to judge by the past or by the contemporary. Do not let the weaknesses

of the rabble of men, past or present, obscure for you the ideal!

We had in our International Sunday School lesson this morning the subject of the incarnation. The doctrine of the incarnation is one of the most profound doctrines of the Christian Church. Too often we have been narrow in our interpretation of it—or have made it a dead, wooden, mechanical thing. Perhaps we have argued for our own interpretation of it so much that we have failed to see the greatness of the principle that it teaches.

The uniqueness of Jesus consisted not chiefly in the perfection and loftiness of his teachings. He was unique in that—but more: he, himself, was the very incarnation of that which he taught. Those ideals of human perfection—how they tower above us! Very words of God to men they are—and Jesus was the incarnation or embodiment of them. "In the beginning was the word, and the word was with God, and the word was God."

If we stop to realize the breadth of this principle of incarnation we may come to believe that every true, noble ideal that we have is a word from God! If we believe it we will not treat these ideals of ours scornfully or contemptuously. We will rather seek to be good stewards and will so use them as to enable them to bear fruit. We will test our lives by them—not hide them away but rather keep them before us to measure our deeds by. We will seek to know, in what measure we may, in our own lives the incarnation—for we will embody within ourselves, in flesh and blood, the highest and noblest ideals that we know.

We will not be content to measure by the past—nor will we excuse ourselves by comparing with our contemporaries. We will measure only by the standard of our *ideal*. In the light of an ideal we will be able, like Solomon of old, to discern with an understanding heart between good and bad. So let us cherish the highest standard of judgment that we know, that we may in this year of 1932 "know among ourselves what is good."

Chicago, Illinois.

Youth Redescribes the Missionary Task

By ERROL T. ELLIOTT

NO ONE can face the claims of a great spiritual task as presented in a gathering like the Student Volunteer Movement at Buffalo (December 30 to January 3) and keep a report of it confined wholly to well guarded poise. The finer statements must break out in song or poetry, for they rally the elements of the inner life for certain ideals and goals into the best sentiments of life. One naturally tends, in the process of growth, to hazy thinking, but it is just as true that occasionally ideals burst through, though but for a moment, only they seem well defined.

"I remember well
One journey, how I feared the track was
missed,
So long the city I desired to reach
Lay hid; when suddenly its spires afar
Flashed through the circling clouds; con-
ceive my joy!
Too soon the vapors closed o'er it again,
But I had seen the city, and one such
glance
No darkness could obscure."

Those words of Robert Browning dramatize the process of creative imagination without which missions would never have started or continued. He describes for us in the distance the skyline of the city of God or, should one say, the Kingdom of God?

Facing Social Facts

Even though one may be inspired with particular parts of such a convention, he finds it partly through the facing of cold facts and critical analysis. This process of penetrating thinking presents a complex life that easily obscures a goal for a moment, but finally emerges on some higher vista. Youth came to Buffalo to think. One could sense a restless shuffling in the crowd of twenty-two hundred if an address tended toward a too easy glow of emotions.

Many times during the last two years we have seen and heard descriptions of how the present world is chaotic economically, politically and spiritually.

Weary of it though we may be, it is a subject that cannot be avoided, particularly in a missionary gathering. The round table on world peace commanded increasing interest and attendance. At one of these larger discussion groups, a certain University Professor suggested that although world peace was an important issue, it was a little to one side of the missionary enterprise. He suggested that we were getting off the subject. He had hardly seated himself when a dozen youths were on their feet asking the chairman for an opportunity to enlighten this pedagogue!

It was made increasingly clear that we do not have our missionary bearings if we ignore or underestimate the significance of war and peace or any other social tensions in modern life. If one does not easily see this point, he might ask himself what he would do as a missionary in Manchuria at the present time. Could he be wholly neutral as a missionary in certain parts of India? As the

question of racial domination emerges in Africa, can a missionary shrug his shoulders and dismiss it? When a tide of nationalism with a cry for justice surges over Cuba, can a missionary or supporter of missions hold a strictly neutral position? Missionaries know that it cannot be done. To be sure, what one does about it varies according to the many factors involved. It is a complex problem that requires Christian statesmanship of the highest order. In no sense can a social disturbance exist, especially in a receiving nation, without an immediate effect on the missionary task. Although more indirectly but in some senses more disastrously, the social disturbances of a sending nation mar the effectiveness of missionary effort. Imagine African Christians at our Kaimosi station reading of an Indiana lynching at some future time!

The insulation of communication has been thinned from three months down to a fraction of one second. Only a few hours by flying links many nations together until the question of where some particular John Doe holds his citizenship may be quite real in the future. While there are still opportunities for pioneer work in untouched parts of the world, we are made increasingly conscious that missions are an area of life more than an area of geography. We must not forget paganism in America while we seek out pagans of other lands.

What have we to say in the face of these questions? What is our message? No higher answer can be found than the Christian gospel. Through Jesus, God broke through into human society in terms of personality and hence for personalities. His answer is as true as life itself for it is *truth and life*. Men are seeking through social upheaval for the abundant life. They can find it in him. From error and confusion many will emerge into that saving truth which he was and which he taught. Love must finally come into its own as the spiritual law by which society finds its way to the earth wherein righteousness shall dwell. King Canute, trying to wave back the tide, is a fair picture of those militaristic-tariff politicians of today who cling to their political orthodoxies in the face of their obvious breakdown and the merging of new forces, according to Ernest F. Tittle. In the long run they must lose, for "the nature of things" is against them. Dr. Tittle quoted the classic statement from Gladstone which indicates that it is the business of statesmen to find out what direction God is going in the next fifty years.

Missions and the Individual

Not all of the time was spent by speakers in the development of socio-missionary theory. When one feels confused in facing the complexity of the world prob-

lem, he is brought back to earth (or should one say to heaven) by the concrete examples of Christian service in individual lives. The speakers were decidedly not barren in personal illustrations. A doctor who is actually too ill for work cannot refuse help to some poor emaciated body and after the operation goes back to his bed and dies. A grateful national who has been blessed by a Christian hospital dares to face possible death to avert the execution of the doctor whom bandits have caught. A woman with a large family has been saved to a life of cleanliness and service until her whole family life is a model and witness for Christ. Transformed personalities as living Christian gospels make this adventurous enterprise bristle with interest. No sailor of the seven seas has ever faced more hazardous and deeply satisfying experience than have many of our missionaries going to all corners of the earth as ambassadors of goodwill and interpreters of God.

Many times speakers witnessed to the significance of certain personalities whose lives in terms of influence are multiplied and finally break through mathematical meanings. The discovering and saving of an individual at once "multiplies the missionary by six." Society as such does not exist. Individuals with social reactions to each other and co-operation or competition with each other do exist. Part of our work must be directed in the organization and direction of these social relations, for they often either wreck or save individuals. It is also just as true that only as individuals are saved is society saved.

In any taxing work, one must feel that he is engaged in ultimate and final meanings and values. He can hold no sustaining enthusiasm in anything he believes to be cheap or temporary. Surely one must despair if he has no sense of deeper resources on which to draw in the face of a perplexing problem or exhausting task. The shepherd psalm shifts from third person to second person as the writer steps into a valley of shadow, "I will fear no evil for *thou* are with me." This is not a wishful refuge for a hard-pressed mind retreating from reality. It is reality discovered by a faith that one is working according to the laws of God which are the laws of life. It is the participation in the work God is doing in his world. It isn't a whim, it is in "the nature of things." It is God working through us to build his kingdom. In the face of evil, a deeper, thoughtful optimism, though quiet, emerges and someone turns and says "for *thou* art with me."

It sounds like reality when one who has faced the turbulence of a bandit-ridden section of China closes his address repeating the words of the Washington

Gladstone Hymn with phrase by phrase explanation of what they meant to him.

"Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee,
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong."

Some of the Leaders

No missionary gathering of national or world interest would be complete without John R. Mott and Robert E. Speer present and bringing their messages out of long years of pathfinding in the enterprise. John R. Mott gave that intimate and easy review of the student movement for missions with which from the first he has been vitally connected.

In a personal interview he told me that he was impressed with three ideas as he thought of Friends and missions. First, the more permanent type of work as represented by the Friends Mission Board. He felt we were called to make a unique contribution thereby to the general program of Missions. Second, the unique service rendered in the past, during and after the war, and the present work in the coal fields. This indicated to him a Friendly genius for tackling points of social conflict with a faith in spiritual forces. Last, but possibly most fundamental, was the suggestion of the term "Meeting for Sufferings," when he first heard it in England. To him it was a novel suggestion rather than an antiquated term. It indicated a spiritual nature sensitized to human need.

Possibly we need criticisms as well as statements of expectancy on the part of others. Another outstanding leader said to me, "Friends are proud of their 'Rebel Saints' in the past but are not producing enough of them today." One wonders to what degree Friends are occasionally glimpsing through the mists the spires of the new city toward which, please God, we shall move with faith during a day that is dismal and calling for a sense of direction. Do we have our bearings for some advanced goals in every department of life?

Robert E. Speer, in his all but matchless eloquence, brought vivid portrayal of the meaning of missions in a world of constant and tragic need. Dr. D. D. T. Jabavu, an African Bantu Christian, and Dr. T. Z. Koo of China, brought through addresses, the atmosphere of foreign fields and the attitudes of national Christians in the world service program. Students of many nations mingled during five days of friendly fellowship. They came from the East and the West, the North and the South and sat down together in the kingdom.

At the Buffalo Convention

BY HAZEL LINCOLN

FOR five days Buffalo was the scene of a great gathering of youth—Student Volunteers from the East and the West, the North and the South—youth of many nations, creeds, and colors, all met together for mutual sharing of Christian fellowship and goodwill. Could those who believe that Christianity and Missions have no appeal to the youth today have been present at the Student Volunteer Convention they would be convinced that they are wrong, and that that great body of students, representing many colleges and universities throughout the land, are truly Christian and are eager to share their best with other races.

We who were privileged to attend the convention and hear such speakers and leaders as Ernest F. Tittle, Paul W. Harrison, T. Z. Koo, Kirby Page, Robert E. Speer, D. D. T. Jabavu, John R. Mott, Walter Judd, Ralph Harlow, Arthur Rugh, and many others, know the meaning of inspiration. Some may have gone to the convention out of a sense of curiosity, others merely to represent their school, though we believe that is true of only a very small number, but few, if any, have returned to their campuses without the determination to live more Christlike lives. Many have turned with a determination to give their lives in service on the foreign fields. In the words of a college girl who, in the closing session, gave her impressions of the convention: "I came to Buffalo believing that I would never go to a foreign field—that to give one's life in service at home is just as necessary and important—but today I'm going home wondering."

As we mingled daily with youth of other races and other nations we were impressed with the similarity of hopes, aspirations, and interests. Never again shall we feel that youth of Bulgaria, of China, of Hungary, of Africa, of Syria, of Turkey are far away and unlike us for we were brought together in a great world fellowship around the convention table.

There were no dull moments at the Student Volunteer Convention. Round Tables, Interest Groups, a Pageant, a Play, International Teas, State Group Meetings, besides the General Convention Sessions at which we were seated by States—all added to the enjoyment and value of the Convention. Opportunities for personal conferences, for renewing old acquaintances and forming new contacts were open to all. It would not be possible to bring readers a complete report, but we would share with them a few of the words of our leaders:

"We seem to be reaching the end of the jazz age. The suffering in the world is

touching the hearts of men and women, and jazz has lost its appeal. People are discovering the strain of living without moral restraint, and that God is he without whom we cannot live. Jesus made possible a new revelation of God. God is today on the job. He hath made of one blood all nations of men and is today moving in the direction of a great, worldwide fraternity where there will be a new economic and social order, with intelligent, friendly cooperation on the part of all and where world forces must give way to peace."—TITTLE.

"In this convention we have been called again to become world citizens. One result of this conference is to make us feel humble. Bigger and deeper endeavor is necessary on behalf of students toward the achievement of the new day."—RUTHERFORD.

"Missions is the noblest endeavor of the human race today. It has God's approval. Do not go to the mission field labeled with beliefs or creeds. Don't be denominationalists. Be Christians."—ENDICOTT.

"The Missionary enterprise is the voice of Christ out in the world reconciling men to God. God calls all men. There is no difference of race, creed, or color. The way to preserve Christianity is for men and women in the church to practice it. The missionary enterprise comes before students today as a great challenge. Who will go out and plant Jesus Christ in the world and make possible a great Christian civilization? I'd rather be alone with God on the Arabian Desert than to be without God in a crowd."—HARRISON.

"Latin America is one of the most cosmopolitan places in the world today. Many races are fused together there and race conflict is unknown. Sympathy and understanding are the greatest factors in life."—MACKAY.

"We need not be jealous of Jesus and insist that others accept him just as we do. He is able to overcome all barriers and to bring all men unto himself. We in America are not the only ones who are striving for good."—CLARK.

"Preparation for war was never so general or so complete. There is an old teaching that war brings great and good ends. War is full of horrors. It strews the world with broken hearts and broken bodies. It is a complete denial of all the teachings of God. The non-Christian nations continually ask, 'When are you Christians going to live up to the principles of Jesus and do away with war?' It is the opportunity of youth today to see where we were blind, to do away with

war, and to bring the kingdom of God to earth. Let us forget what people say and be willing to stand firmly against war, to suffer for the cause if need be."—HARLOW.

"If you think you will lose you have lost. Success begins with the hopeful mind."—JABAVU.

"The future of missions rests with delegates of this convention more than with any other group in the world. Every Student Volunteer Convention has brought great results and influenced the world. The task today is to make Jesus Christ known, trusted, and beloved throughout the world. This is the first generation in world history that can be truly international. No student who has a spark of unselfishness should hold back from the issue. Many frontiers are open in Africa, Japan, Latin America, others. There is a challenge to all to open to these great areas the Christ. Be willing to share with all people. Be willing to be identified with unpopular causes and to bring them into fruition."—MOTT.

"How can we live a sacrificial life in this materialistic world? By dedicating our lives, by taking time to walk humbly with God, by practicing the Christ-like life in all our relationships, by Bible study and prayer. The Bible cannot be fathomed. It is infinitely more than history or literature. It speaks and it is a living spirit."—RUGH.

"The race between war and peace is the most immediate alarming aspect of modern society. At this critical period when the fires of international fear and hatred are burning furiously, the militarists of the various countries are pouring oil on the flames by campaigns of military preparedness. If mankind continues to squander its substance upon armaments and then stumbles and staggers into another war, there will be no victory but only vanquished. Surely it is obvious that reliance upon the war system cannot lead to the creation of the Family of God on earth."—PAGE.

"Three great Christian principles are Truth, Right, Love. We can contribute little toward the race problem unless we behave as Christians toward other races. Around the world the living Christ is waiting for us. Wherever we can help a fellowman if we fail we are failing Christ. Christ still says, 'Inasmuch as ye have done it unto the least of these, ye have done it unto me.'"—SPEER.

"A more fundamental question than whether we will be missionaries at home or abroad is 'Are we really Christian?' Let us center our thought on the cross. What did Christ do when he saw the multitude spurning him at the cross? He prayed not for himself but for them—not a prayer of vengeance but a prayer of love—a love that lived through every-

(Continued on page 39)

Young Quakerdom on Trek

Sixty Young Friends from "All Over" in Session

AT FIVE O'CLOCK on Thursday morning, December 31, 1931, the occupants of the Day household, living at 711 Southwest "A" Street, Richmond, Indiana, were startled from their sleep by heavy raps upon the door. A knock at the hour of five would be of little surprise to farmers who have a rendezvous to keep with the dairy cow each morning of the year, but to us, having worked to the midnight hour the day before, it came at an unearthly time of the night. All consternation was soon allayed, however, when upon opening the door, in tumbled five sleepy New Englanders who had been driving all through the night to reach their destination. All traces of sleepiness were erased from our eyes as we realized the magnitude of the effort they had expended to attend the annual meeting of the Young Friends Board of the Five Years Meeting.

Eight sleepy and bedraggled young Philadelphia Quakers had appeared at our door the evening before, and by noon on Thursday, forty-eight such Friends had gathered from points between Maine and Kansas and North Carolina and Canada. With several young Friends and a few adults from the city of Richmond, who attended the sessions regularly, our number reached sixty-five. Those who got in for one session only put the total to seventy-eight. The list of those present, placed according to the location of their membership, is as follows:

Baltimore: Edna E. Wetherald, Friends Central Offices, Richmond.

California: Faith Hill, Hindman Settlement School, Hindman, Kentucky.

Canada: Alec Hay, Pickering College, Newmarket, Ontario; Louis Muma, Coldstream, Ontario.

Indiana: Milton Hadley, Edith Wright, Fairmount; Caroline Cox, Urbana, Illinois; Anna Cox, Winchester; Ralph Collins, Fountain City; Mary Lane Charles, Hollins College, Hollins, Virginia; Margaret Harold, Robert Cope, Phyllis Co-sand, Ruth Burdsall, Virgil Peacock, Elizabeth Stewart, Bernice Woodward, Elizabeth Webb, Edith Webb, Edna Coffin, Mildred Thomas, Helen Harper, Mildred Gluys, David and Olive Day, Richmond.

Iowa: Orville H. Dennis, Hartford Theological Seminary, Hartford, Connecticut; Ardele Ferguson, Brookline.

Kansas: Anna W. Wilbur, Dorothy Painter, Herbert Huffman, Jr., Wichita; Grace Jones, Tonganoxie; J. Herbert Reynolds, Cherokee, Oklahoma; Oran Rush, Columbia University Library, New York City; Kermit Schoonover, Hartford Theological Seminary, Hartford, Connecticut.

Nebraska: Elizabeth Marsh, American Friends Service Committee, Philadelphia, Pennsylvania.

New England: Francis J. W. Wheeler, Worcester, Massachusetts; Dorcas Armstrong, East Sandwich, Massachusetts; John C. Gatchell, Brunswick, Maine.

New York: Fred Swan, Westtown School, Westtown, Pennsylvania; Gu-lielma Swan, Earlham College, Indiana.

North Carolina: Byron A. Haworth, Duke University, Durham; William Blair, Greensboro; Ed. Blair, Guilford College.

Ohio (Conservative): Mabel S. Thomas, Barnesville Boarding School, Barnesville.

Oregon: A. Ann Silver, Y. W. C. A., Boston, Massachusetts.

Philadelphia (Combined Young Friends Movement): Ruth Biddle, Sara Holmes Houghton, Daniel Houghton, Philadelphia; Davies Preston, Swarthmore; Merritt Webster, Cheyney, Pennsylvania.

Western: J. Grant Johnson, Russia-ville, Indiana; Ila Hunt, Cicero, Indiana; Anne Coppock, Chicago, Illinois; Donald Winslow, Western Springs, Illinois; Wilna Moon, Martha Barker, Westfield, Indiana; Horace Coleman, Jr., Bloom-ingdale, Indiana; Ruth Hoskins, Atlan-tic City, New Jersey.

Wilmington: Margaret Leasure, Sa-bina, Ohio; E. Betty Linton, New York City; Edwin Sanders, Ruth Esther Fisher, Helen Carey, George Hartman, Wilmington, Ohio; Clyde A. Milner, Guil-ford College, North Carolina.

Undoubtedly one question that comes to the minds of readers as they look over this long list of widely representative addresses is the matter of expense. This is particularly true in this present time of financial stagnation. However, we shall not be overstating the truth when we say that it is hardly conceivable that a gathering which promises to be so beneficial could be held so inexpensively. The achievement was made through the co-operation and sacrificial spirit of the group and the several Friends' homes of Richmond who acted as hosts to the young people.

The Young Friends Board of the Five Years Meeting is composed of the twelve Yearly Meeting Superintendents of Young Friends Activities and seven members appointed at large. The Superintendents come to the annual meeting, if they deem it advisable, at the Yearly Meetings' expense. The expenses of the other seven are cared for through an appropriation from the Five Years Meeting assessment funds. The average annual Board Meeting expense during the past few years has been about three hundred

dollars. This year the seven Board members at large agreed to share the money ordinarily used to come by bus or train with Yearly Meeting groups and come by automobile. Consequently our numbers were greatly increased, more people within the Yearly Meetings became acquainted with the work being done in other Yearly Meetings and unitedly through the Five Years Meeting. All of this was accomplished on \$299.49, which includes the cost of three hundred and eight meals served free to the group while in Richmond. Many thanks are due the Calendar Club of West Richmond Meeting for the evening meals served, the Meeting itself for use of the building, and the several Friends homes providing entertainment.

Though this cooperation made such a physical achievement possible, the spirit and earnestness of the group was even more striking. Gathering from nearly every section of American Quakerdom and representing Friends of every branch, we were yet able to sit down together and in either a period of worship or discussion of plans, feel the vibrant spirit of love and unity working amongst us. Surely, divine power and direction were present there.

Having complete faith in the direction of the inner voice, we waited in living silence and were richly rewarded. With marvelous rapidity our hearts and minds were united in earnest seeking. Through an unfettered sharing of our present religious experiences and convictions, we all were led into new truth. In matters of business, though the size of the group at first caused us to doubt its efficacy, we found ourselves arriving at clear conclusions without the need of setting ourselves at variance to one another by a show of hands. Indeed, we parted with the assurance, that comes only from experience, that "the Seed," the "Inner Light" for which early Friends have testified so valiantly was for us, also, a reality.

The contribution of a widely representative group proved exceedingly valuable in indicating to the Board the general thought of young Friends regarding the nature, time, and location of the next General Young Friends Conference. Though further detailed investigation must be made regarding the date before final announcement is made, the latter part of August seems most feasible at present. Many felt that the Conference should go farther west than Richmond if at all possible. A great variety of opinion finally united in the desire for a conference which would concentrate its efforts upon fewer subjects and deal with those subjects in a more thorough manner through the medium of definite study as well as forum discussion. A careful study of the life of Jesus was felt to be valuable for all ages in the Conference.

Rather than ask what Jesus would do in our situations today we would seek, in such a study, to know why he did as the Gospel records indicate that he did in his own life situations. In this manner we might expect light for our problems.

Perhaps another line of study will be the consideration of existing practices and testimonies of the Society of Friends, tracing them back to the well-springs of their action. In such a manner we would consider the phenomenon of organic or Quaker worship and with the assistance of competent leadership trace back its development to the philosophy at its inception. In a similar manner we could see the implications of our peace testimony, our mission work, and perhaps help individuals to see and act upon the implications of such a religious philosophy in the knotty situations in which we find ourselves today.

We were likewise agreed that such a conference should be open to all young Friends of high school age and over. It became increasingly clear that it was within the period of our teens that we received many indelible impressions in association with young people slightly older than ourselves. Undoubtedly our sharing will be reciprocal.

The closing session on Saturday morning centered in the matter of finances. We recognized the great need of tying up young people in local Meetings to the Young Friends Movement in a conscious relationship. We definitely recognized the values of the United Budget system of the Five Years Meeting, while at the same time endeavoring to find a way to preserve the personal element in giving. At the present time our work is seriously restricted by insufficient financial resources. The Yearly Meeting Young Friends Committees were seen to be the mediums through which closer contacts must be made.

Two new Board members appointed at large were selected to succeed E. Betty Linton and Anna W. Wilbur of Wilmington and Kansas Yearly Meetings, respectively. Caroline Cox, of Anderson Friends Meeting, Indiana Yearly Meeting, and Edwin Sanders, of Wilmington, Ohio, were appointed to these positions. Confirmation of their appointment must be made by the Five Years Meeting Executive Committee at its Spring session.

A Findings Committee consisting of Herbert Huffman, Jr., Wichita, Kansas; Ruth Biddle, Philadelphia, Pennsylvania, and Byron A. Haworth, Durham, North Carolina, presented a concise summary of the salient experiences of the Board meeting. Readers of THE AMERICAN FRIEND may be looking forward to an article embodying the findings in the near future.

DAVID W. DAY,

Executive Secretary,

Board of Young Friends Activities.
Richmond, Indiana.

RELIEF IS NOT ENOUGH SAYS STATEMENT

Catholics, Protestants and Jews
Unite in Issuing Important
Declaration

A joint statement on unemployment was issued January 5 by the Social Service Commission of the Federal Council of the Churches of Christ in America, the Department of Social Action of the National Catholic Welfare Conference, and the Social Justice Commission of the Central Conference of American Rabbis. Representatives of the three organizations—Protestant, Catholic and Jewish—Rev. James Myers, Rev. R. A. McGowan, and Rabbi Edward L. Israel, interpreted the statement as having extraordinary significance. They said that the unparalleled human need of the present winter and the urgency of adequate steps not only for relief but for constructive economic reorganization had impelled the three organizations to adopt the exceptional procedure of drafting and issuing a joint statement on phases of the relief, reduction and prevention of unemployment.

Not since the joint attack on the twelve-hour day in the steel industry by these three national religious bodies has a statement been issued by them which is of such profound public import. Last January the three bodies—Protestant, Catholic and Jewish—sponsored jointly a Conference on Permanent Preventives of Unemployment, the Proceedings of which were published in printed form containing addresses by sixteen leading employers, economists, government officials, labor leaders and clergymen. No findings or resolutions, however, were given out by the Conference. The present document is the first joint statement of the three organizations on the subject. The statement follows:

"The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America and the Social Action Department of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis heartily commend the movement for relief of the victims of unemployment and feel assured that all faiths may be counted upon for generous support of unemployment relief this winter as in the past, but at the same time they express their conviction that relief is not enough. The very assistance of church forces in immediate relief measures makes increasingly imperative their moral duty to challenge the social injustices which have made relief necessary. We must recognize that the community relief plans as at present proposed, or even supplement-

tary federal appropriations which it seems to us will be needed to meet the problem of unemployment, are in effect nothing but a temporary dole—a palliative, not a solution. Such relief is in fact grossly inadequate to prevent tragic demoralization of individual and family life.

"Employment is the only cure for unemployment. Yet the bald fact remains that regardless of whatever improvement may occur in general business conditions, we are entering the third winter of severe unemployment without seeing put into actual operation any statesmanlike or constructive program to provide work for any but a small minority of the idle.

"We believe that immediate and adequate appropriations should be made available by national as well as local governments for such needed and useful public works as road construction, development of parks, elimination of grade crossings, flood control projects, reforestation, and the clearing of slum areas in our cities. If such a governmental program be undertaken now we will face the months that lie ahead with prospects of work for a large number of the unemployed and consequently increased purchasing power which will stimulate all business. The economic wisdom of this proposal has been attested by leading economists.

"We note with satisfaction the tendency to institute a shorter work day and week without reduction in wages in the effort to solve the problem of technological unemployment.

"Society's responsibility for the preservation of human values in industrial life makes the principle of social insurance, particularly insurance against unemployment and want in old age, an indispensable part of sound social policy and the most self-respecting form of relief. We protest against the misleading use of the word 'dole' to describe systems of unemployment insurance.

"We affirm our belief in the necessity of a more equitable distribution of wealth and income which would increase purchasing power and tend to balance production and consumption. We, therefore, particularly deplore indiscriminate wage cuts at this time as socially unjust and tending to intensify bitterness and industrial unrest, and still further to lower the purchasing power of the masses.

"We hold that it is now time that the engineering principle of planning, which has been so successfully introduced into individual factories, should be extended to the control of entire industries and of industry in general. The suggestions made by Mr. Gerard Swope are a welcome indication of the awareness of some of our industrial leaders of the necessity for some kind of economic planning. Participation of labor through represen-

(Continued on page 39)

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of *The American Friend*.

LOOKING IN UPON YOUNG FRIENDS

Editor, *THE AMERICAN FRIEND*:

I have had an experience over the week-end that was so stimulating that I want to share it with others who live away from Richmond. At the invitation of the Young Friends Board, some fifty young Friends from all parts of the United States and from Canada gathered here to worship and counsel together. I was very kindly invited to "sit-in" upon the gathering. I shall leave to others the detailed reporting of the sessions and shall merely share some of the impressions of the gathering.

The first thing that impressed me was the fearless faith of the group. At the opening session, the leader arose and said that there was no planned program for the meetings. Imagine calling together people from Canada, Maine, North Carolina, Kansas, Iowa and way points to tell them that no program for their gathering had been worked out. But that was exactly what happened. That their faith was abundantly rewarded was evident throughout the days together. The group settled down into a period of silence that soon became alive with the presence of God. We experienced that awareness of the closeness of Another not ourselves. Our meeting room became for us a shrine where we collectively met and worshiped God. We were not dependent upon program, minister, book, or ritual. We met with our God personally and immediately.

As I have meditated upon what happened in that group of young Friends, I have felt at great longing that all our meetings might from time to time break away from the conventional Sunday morning service of song, Scripture, prayer, announcements and sermon that so often has a drab sameness, and with fearless faith set themselves to the task of finding God in the freshness of group worship when, without dependence upon any outward program, they might experience the unseen Presence.

I was also impressed with the freshness, vigor and meaningfulness of the language spoken by those youthful Friends. There was a total absence of thread-worn expressions, cant, theological verbiage, and stereotyped phrases. In choice Twentieth Century English that could be understood by the modern man, they gave utterance to the deep things of the Spirit. No one, so far as I can recall, used the word "sin," and

yet as one listened to their remarks about racial injustice, military training, economic wrong, and spiritual sterility, there was not any doubt but that they were painfully conscious that multitudes both within and without the church have missed the mark and have fallen far short of the wholeness of life that God has for all who will accept it. The same might be said of many other words commonly heard in many an older gathering.

Another characteristic of the group was its courageous attempt to state what it thought the Society of Friends has to offer to the world. After frankly recognizing that the deepest and most real spiritual experiences of life cannot be put into words, they set to work to tell each other what they thought Friends had for the world of striving, wistful, searching, disillusioned people. They began with God. Not as a far off, austere Potentate did they envisage him. They talked about a loving, sympathetic, working, suffering Father who through Christ lighteth every man coming into the world, and who enshrines himself in every human life that will receive him. Communion, fellowship, guidance all grow out of finding God within. Wonderful as was this experience of the unseen Presence, the group was not satisfied to stop there. God must be shared with others, his message must be translated into daily living, his teaching must be demonstrated in every contact of life. They had slight time for any kind of religion that cannot be put into actual life experiences. They tied together the two

CREATIVE WORSHIP

BY HOWARD H. BRINTON, PH.D.

Swarthmore Lecture, 1931

The author's purpose is to compare the mechanistic and organic trends in religious worship and in particular to analyze and evaluate the contribution of Quaker practice to what he calls organic worship. The Puritan and Quaker types of worship are selected for comparison and to illustrate the main theme.

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commands, "Thou shalt love God" and "Thou shalt love thy neighbor."

They insisted, for example, that love for God carries with it enough love for the Negro that those who profess to be walking in love will fellowship with and seek sympathetically to work with the Negro in finding a better way of interracial living. Love with them was not an academic virtue; it was a living, practical principle to be put into daily operation.

As I came away from this mountain top experience, I thought of L. Hollingsworth Wood's concern that the young Friends be invited to share in the deliberations of the forthcoming sessions of the Five Years Meeting. I share that concern. If Friends do not appoint a goodly number of younger Friends (those under thirty-five years of age) to attend the 1932 gathering, the Society of Friends will be immeasurably poorer.

B. WILLIS BEEDE.

Richmond, Indiana.

A PAGE FROM HISTORY

Editor, *THE AMERICAN FRIEND*:

On page 854 in your issue of November 19, 1931, under the head of "Widespread Unrest Among Farmers," there is a paragraph taken from *The Commonwealth*, New York, for September, 1931. About the center of the paragraph is this statement: "It remains an open question whether or not some tiger of wrath will uprear itself upon the Middle Western horizon to herald a period infinitely more radical than the bloody-shirt Populism of the 90's." This insinuation proved to be absolutely groundless.

I attended one session of the national convention of the Populist party held at Omaha, Nebraska, July 4, 1892. There were several prominent orators of the Populist party present from different states: Mrs. Mary Ellen Lease, of Kansas, Mrs. S. F. Norton, editor of a Greenback paper in Chicago and some from the Southern states, all of whom spoke from the same platform in the coliseum.

Delegates representing the Grays of the South and the Blues of the North took the Stars and Stripes, the Union flag, held it above their heads, and arm in arm marched around the circular building singing patriotic songs, with many of the audience following. The capacity of the coliseum was eight thousand. This was the night of July third, the fourth saw the real opening of the convention.

James B. Weaver was the candidate for President from the North. I cannot recall the name of the Southern candidate. Neither of these men were present. Mr. Weaver was nominated and received twenty-two electoral votes.

S. F. HAMMER.

Orosi, California.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

WHERE THE A. F. S. C. WORKS ABOARD

Printed cards are available at the A. F. S. C. office, naming the outposts of all the work of American Friends in countries overseas, and the persons in charge in each center. These can be had for the asking. Much of this international work is sponsored jointly with English Friends who are also in some countries where American Friends do not work. We are listing here the centers where the Friends Service Council works:

Austria: Vienna.

China: Chengtu, Chungking, Suining, Tungchwan, Tungliang, Shanghai.

France: Paris.

Germany: Berlin, Frankfurt.

India: Bankheri, Hoshangabad, Itarsi, Makoriya, Nagpur, Sohagpur, Seoni Malwa.

Madagascar: Tananarive, Arivonimamo, West Ankarata, Mandridrano, Sakalava Country.

Pemba: Banani, Chake Chake, Mtambili.

Switzerland: Geneva.

Syria: Brummana, Beirut, Ras el Metn.

There are associated groups of Friends in Czecho-Slovakia, Denmark, Greece, Holland, Iceland, Norway, Poland and Sweden.

WHERE EAST AND WEST DO MEET

When Kipling declared that "East is East and West is West, and never the two shall meet," he had not heard of the Student Club of the Friends International Center at Vienna. This club—forum—in its new developments this year has six groups of varied character. The Discussion Group, Study Circle and French Group with its lectures and discussion, are all as in the past. It is the new groups which would contradict Kipling. Forum is gathering in students from all over southeastern Europe, and from the Far East as well. Though they may come on any evening, yet they are especially invited for certain evenings.

Thus the fourth Tuesday in each month is Oriental evening. Chinese, Indians, Turkish, Japanese, Egyptians, Afghans, Boers are the nationalities represented in Vienna student circles which were invited to the social gathering at the first Oriental evening.

The second Tuesday in each month will be known as European Students' evening. As a matter of fact, the invited guests will be Hungarian, Czech, Polish, Uk-

rainian, Yugoslavian, Lithuanian, Rumanian, and Croatic students. Most of these would be called "East-European," but they do not wish to be thus marked off as different from the rest of Europe. As Riki Teller, the Secretary of Forum, writes us, "I have asked the presidents of these Students' Unions to have a talk over that matter last week, and the result was: 'Yes, we want to come to you. We want to come as individuals, not as representatives of our nations (because of our political differences). Please do not call us East-Europeans (people in Austria look down on East-Europeans). Please invite later on also Greek, Albanian, and Russian.' At the first of these gatherings, everybody shall speak for five minutes on their activities in Austria."

Forum is making a splendid plunge into greater international acquaintance and understanding, and the sixth group in its work of this year will add still more to this tendency. On the third Tuesday of each month there is to be a lecture and social hour, jointly with the Youth Group of the League of Nations Society of Austria.

ECONOMICS COMMISSION

The Economics Commission of the A. F. S. C. has decided that its chief task, during this second year of its existence just beginning, should be to provide material designed to enable Friends and others to understand the broader significance of the relief and rehabilitation work now being undertaken by the committee in the soft coal fields. Reports on the work itself will be made by those directly in charge, of course; the Commission's job will be to supply background. To that end it is planned to issue a series of statements and small pamphlets touching on various phases of the coal situation.

Thus far several articles have appeared in the Friends papers as a result of the activities of this commission. Recently with the permission of the MacMillan Company, they had reproduced in mimeograph form an article by Isador Lubin of the Institute of Economics, the Brookings Institute, Washington, D. C.

FROM THE COAL FIELDS

The field notes from Kentucky dated December 30th contain the following paragraphs, which suggest a situation our workers are having to meet in several of the districts:

"I had an appointment for the 30th

with the Perry county school superintendent. On arrival in Hazard, I found the whole town in an uproar. The First National Bank had closed its doors, tying up about two-thirds of the money in the town. Practically all of the coal operators in the county had their payroll deposits in the First National, and were frantically trying to make other financial arrangements. This made it impossible to see them, so we postponed our interview until Friday. As yet it is impossible to tell what the effect will be on the economic situation in the county. All of the Red Cross funds, and everything belonging to the welfare agencies are in this bank.

"During the morning a sizable run developed on the other bank, but they were paying all demands, and probably will be able to allay the panic. In Whitesburg the president of the bank managed to avert any tendency to start a run. He said last evening that his bank was in better shape than it had been in the morning."

* * *

From Harlan County: "Santa Claus has been very good to District V today. Before we had breakfast the freight agent called up to say our prunes 2½ tons of them, had arrived. While we were eating breakfast an unemployed miner came into the restaurant to tell us he had seen the former mine superintendent at Black Joe (the "dead" camp where we go next) and had secured a house for our school lunches, his wife was rounding up the women to help cook, and they thought they had a stove. As a reward for his energy we promised to come out on Saturday to do home visits instead of waiting until next week as originally planned. At the freight station we found a bale of clothing (277-C) had arrived, also a box of soap and a box of toys. The last three we brought to the hotel and sent the tons of prunes to the warehouse."

* * *

Friends will be interested in the names with which our field workers have dubbed the second-hand Fords provided them. "Bitey" was one of the first to reach the field, so named because it proved to be in almost as bad condition as the bituminous coal industry for which it was named! Ahab, Jumpers, Pegasus and Lord Beighlynge are other titles for these mountain steeds that do such valiant service up and down the creek beds and into lonely mountain "hollers." Lord Beighlynge, we are told, is a derivation emanating from the term baling wire, the same being a polite name for the lowly hay wire which is so extensively used in the maintenance of the vehicle. Ernest L. Brown of Philadelphia has done yeoman service in keeping the committee provided with a steady stream of excellent used Fords at amazingly low prices.

QUAKERDOM • AT • LARGE

Her many friends will be glad to know that Lenna Lescault Hadley is happily situated at Des Moines, Iowa, and finds openings in connection with the Des Moines Friends Meeting for such service as her health will permit her to render. She asks that her friends remember her prayerfully that she may be given strength to continue to make a helpful contribution to the Christian and Friendly cause which she has long served with the talents with which she has been entrusted.

Ellen A. Winslow of Springfield, Massachusetts, is convalescing at the hospital after the setting of a fractured arm sustained when run down by an automobile. She had been to the station to meet Alice W. Jones and when crossing the street to get their bus the accident happened. She is as comfortable as can be expected resulting from the unfortunate circumstance and is in good spirits. Letters from her friends will help pass the time of tedious waiting at the hospital. Her address for the next week or two will be Mercy Hospital, Room 301, Springfield, Massachusetts.

Henry and Anna Rising, Los Angeles Friends, were in Pasadena on New Year's Day, when they saw the Latvian float in the Rose Tournament parade which was arranged in honor of the Republic by the Hotel Vista del Arroyo. The float took third prize in its class. Four Latvian girls, in their native costumes, added to the attractiveness of the float. Vice Consul Henry Rising has also been appointed Olympic Attache by the Latvian Olympic Board, and will have supervision of the group of athletes which will come to the Olympic Games from Latvia. They will be in the Olympic Village at Palos Verdes from July 30 to August 14, and Henry Rising suggests that it would be fitting for your Friends in Southern California to make friendly contacts with these visitors from a distant land.

A full page pictorial feature of the Wichita, Kansas, Sunday *Eagle* presented pictures of "Men Who Make Wichita Mightier." Among those so recognized was our Friend, W. S. Hadley, Chairman of the Board of Directors of Friends University, who contributed the leading article to last week's issue of THE AMERICAN FRIEND. On New Year's Day the *Eagle* also presented pictures of those past presidents of the city Y. W. C. A. and Y. M. C. A. who are still living and still residing in Wichita. Both W. S. Hadley and his wife, Lillian Hadley,

figure in these pictures—W. S. having held the Y. M. C. A. presidency from 1918 to 1924, and Lillian Hadley having been president of the Y. W. C. A. during the years 1923 and 1924 as well as holding that office again in 1931 and at the present. The former presidents of the two organizations were honored guests and in the receiving line at a joint reception on New Year's afternoon.

NEWS OF OUR MEETINGS

The Dedication Service of the Friends Church at Belvidere, Kansas, December 20, 1931, at 2:30 p. m., with Arthur B. Chilson, Superintendent of Kansas Yearly Meeting, bringing the message was a time of great blessing. The Mission pictures of Africa with the message at the evening service, to a large crowd, will not be forgotten soon. The vivid description with the pictures before them, lasting an hour and a half was not long enough, for we heard from all sides, "I could have enjoyed another hour without being tired." W. A. and Retta Woodward are serving as pastors of the meeting.

The recent union evangelistic meetings held in the First Friends Church, Whittier, California, under the leadership of Bishop Moore of the M. E. Church, South, were seasons of great blessing in many ways. Eleven churches united in the work in beautiful harmony and fellowship. Bishop Moore preached the old-time message of salvation from sin through Jesus Christ and the fullness of the Holy Spirit in Christian experience and living. Many received definite blessing. The audiences were large, often taxing the seating capacity of the building. The two first Sunday evenings hundreds were turned away. On the closing night the auditorium was packed, both the main floor and galleries; also the large "Get Busy" classroom and the Educational Building. Loud speakers had been installed in these two latter places. Special attention was given the young people and the boys and girls.

Fairview Friends Missionary Society gave a children's party on the afternoon of December 30 at the home of Mrs. James Bernard near New Vienna, Ohio, Wilmington Yearly Meeting. A group seated around the fireplace listened to a description of the manners and customs of Spain given by Mrs. Gurney Terrell. The children were asked questions regarding the characteristics of the Spanish people and after they had become familiar with certain Spanish words they

interpreted the meaning in a game of charades. Mrs. Terrell used the Spanish form of introduction to present Bernita and Vivian Bernard, who took the part of señoritas and sang two Spanish songs. Mrs. Harry Hamilton and Mrs. Charles Bond gave brief synopses of home life in Cuba and Mexico. The program concluded with a Spanish game. The president of the society, Mrs. Charles Blackburn, Jr., asked for a report of the work accomplished by the members for the Clinton County Red Cross. A report was also given concerning three Christmas boxes which were sent to Tennessee, Oklahoma and West Virginia. The Society plans a social which will be held February 3, at Fairview Friends Church.

The Christmas season was given much prominence in the meeting at Marshalltown, Iowa. On the morning of December 20, the choir presented a splendid group of suitable songs, and a fitting message was given by Rosa Meyer Harding. In the evening, a pleasing and instructive pageant by the young people's department of the Bible school, in charge of Mabel Jurgenson, was well received by a large audience. Vegetables, canned fruit and cash were assembled at this time for relief purposes. Christmas eve the church was crowded to witness the splendid program in which more than 130 children took part who had been trained by Nita Roe and Lottie Davis. A beautiful tree was suitably decorated and a popular feature was the distribution of 456 sacks of "treats." Endeavorers and others united in sending a missionary box to Mary Cotton, who recently went from this meeting to Happy Grove, Jamaica, and another box to the Indians at Wyandotte, Oklahoma. The Progressive Bible Class held a New Years watch party at the home of E. E. Benedict, while the heaviest snow and sleet storm of the season raged, with forty-two present. The teacher, Larissa Benedict, and her mother recently made a tour of Palestine which is a great help in making Bible scenes and customs more real.

Kokomo Quarterly Meeting was held at Hemlock, Indiana, December 18-20, with a large attendance. At the meeting on Ministry and Oversight, Richard R. Newby spoke on the birth of Christ and conditions that led up to the fulfillment of prophecy. Friday afternoon following reports of committees, Mary Fox presented the subject of tithing, many participating in the discussion. Saturday morning, J. A. Huffman, dean of Marion College, spoke on "Lessons in the Art of

Soul-Winning." Most of the delegates from the eight monthly meetings were present at the business session. J. A. Huffman spoke again and told of "The Christ Way in the Religion of Jesus." A message of sympathy and best wishes was sent to Aubrey de Leon who was not able to attend because of an accident.

* * * *

The annual banquet of the Men's Brotherhood of the New Salem community was held at the meetinghouse, New Salem, Indiana, November 27. After the supper and social hour a program of music was enjoyed and an inspiring message from E. L. Gates of Elwood, Indiana. Officers for the new year were appointed. All felt the evening of fellowship was well spent. A very successful series of meetings was held at New Salem, December 2-14, conducted by the pastor, Polly Couch Bowman, and Kenneth Eichenberger. A number accepted Christ and the meeting has been strengthened and encouraged to greater faithfulness. Richard R. Newby preached here December 19, and was well received. Revival services began at Hemlock on January 3, with the same leaders.

* * * *

On the evening of Sunday, December 20, a choir of eighteen voices under the direction of Mr. G. J. Talleur, presented the Christmas cantata, "The Prince of Peace," by Mrs. Ashford, at the Friends Church in Clinton Corners, New York. The church auditorium was filled and a very beautiful service was held. The Missionary Committee of the Ladies' Aid of the church have been very active in collecting and sending clothing to the stricken miners of the South, Florence Haight being in charge of this work. The church held a Watch Night Service on New Year's Eve, at which time a number of pictures of historic interest were exhibited by means of a postcard projector. At this meeting letters of greeting were read from the following friends and former pastors of the church: Margaret R. Parker of Kenya Colony, East Africa; Florence M. Ropes of Tenafly, New Jersey; R. E. Mendenhall of Westerville, Ohio; Walter Aschenback of Pittsfield, Massachusetts; L. Hollingsworth Wood of New York City; Herbert L. Huffman of Lawrence, Kansas, and Albert W. Shepherd of Wappingers Falls, New York.

* * * *

Impressive Christmas services were given through the day, December 20, at the Friends Church in Carthage, Indiana. To those entering, two large and beautifully decorated trees spoke Christmas cheer and goodwill. The Sunday school enjoyed a special song by the children and an interesting Christmas story by Mrs. Pickett. At the meeting for worship a junior vested choir of eighteen voices sang Christmas carols, with Alta J. Carr directing and Maria Henley at

the piano, and the pastor gave a Christmas message. In the evening pictures of the Nativity of Christ were shown, and the Bible story of the Christ child was given by the pastor. These rare pictures represented the great masters in music and art. After the organ prelude, Mrs. Pickett realistically gave the Christmas chimes, and as the pictures were shown Christmas carols were sung by a ladies' octet. The following Sunday evening, pictures were shown of Christ's childhood and youth. Tuesday evening a Christmas party was given by the Primary, Junior and Intermediate departments of the Sunday school. They gave a playlet entitled "Mother Goose and Her Children," with Santa Claus and Mother Goose as hostess. Betty Dhanon sang an illustrated song and Harriet Rawls Gordon gave a reading, "The Little Boy They Turned Away." All joined in singing Merry, Merry Christmas, as with the pastor and his wife they marched around the Christmas tree.

* * * *

The young people of the Poplar Ridge meeting, New York, presented Dorothy Clark Wilson's play, "The Empty Room" Sunday night, December 20. The play tells the story of the first Christmas, centering in the ambitious young innkeeper, who, in relinquishing his greed for gold and worshipping Christ, finds peace, and contentment, and God. The costumes were made under the direction of Jeanette Hadley, and have become a part of the permanent equipment of the meeting for producing this type of play. An offering was received when the play was given, and after a small amount was deducted for the inexpensive costumes, the entire remainder was spent by the young people at once for food baskets and toys which were left at certain homes on Christmas eve. Jeanette Hadley, who has worked actively with the group for several months, directed the play.

WITH AMBOY FRIENDS

Two exceptionally large audiences were present for the last two Sunday night services in December at the Amboy Friends Church, Amboy, Indiana. On December 20, the children of the Bible school gave a pageant in pantomime of the Christmas story to an audience of approximately 350 with Aldine Clelland as director.

On December 27, a capacity audience of over 450 witnessed the dramatic trial, "Who Killed Earl Wright?" the reproduction of an actual trial in Iowa of a young man who killed his best friend for a sixth of a pint of alcohol. The meeting was sponsored by the Amboy Friends and Methodist churches, the W. C. T. U. and the Indiana Anti-Saloon League with the state president, L. E. York, as defense attorney and the Amboy High School Principal, Gar Hodson, as prose-

cuting attorney. Former State Legislator Guy Ballard acted as judge. The entire cast of twenty-two were Amboy residents.

The usual class socials and a special New Year's prayer meeting under the auspices of the Young Friends, with Dorothy Douglas in charge, featured the Christmas season.

A special service for the promotion of six cradle roll members and the reception of nine new members was held at the first Sunday morning service of the New Year.

LOS ANGELES NEWS NOTES

The Ladies' Auxiliary sponsored a social at the home of Mr. and Mrs. J. J. Jessup at 1977 North New Hampshire street on the evening of December 22. About fifty enjoyed the affair. Games were a feature of the program. Copies of the six numbers of McGuffey's Readers were shown and some of the older ones recited their favorite selections from one of the now famous school books which have done so much in forming character in the nation's men and women.

Several members went to Whittier on December 14 when they attended the funeral service for Nettie Brown, wife of Arthur C. Brown of Whittier and sister of Arbie Mendenhall of Glendale. Mrs. Brown served as Monthly Meeting Clerk of First Friends Church a number of years ago and is lovingly remembered by the older members.

David Henley, a former pastor of First Friends Church, but now an instructor in Whittier College, attended service on December 20 and favored the meeting with a vocal solo at the morning service for worship. The annual Christmas program and pageant was given on the evening of December 20 under the auspices of the Sunday School. White gifts were received for distribution.

Circle No. 2 met at the home of Mrs. James Owen on Benton Way, December 11, Marie Carman, leader. Sixteen were present. Mrs. Stephen Myrick led the devotional period. Quite a song service was led by Mrs. Zora Besch, who also sang a solo, "His Eye Is On the Sparrow." Six young people were present and added to the interest of the meeting.

DES MOINES ACTIVITIES

First Friends at Des Moines, Iowa, enter the new year with hope and expectation for continued blessing. The pastor's messages have been heart-searching and have stimulated courage, and several have taken a definite public stand for Christ. The church has been redecorated and a new heating plant installed. Several men assisted in the decorating and some women did quilting and other work to help in the cost.

The celebration of the fiftieth anniversary

sary of the meeting, October 17-18, when home-coming was observed, will be long remembered. Joy Whitson gave an historic sketch of Friends work in Iowa, and Luella Hullis of Des Moines Friends while several older Friends were reminiscent of early days. Letters were read from former pastors and members and some were present to express their greetings. Richard R. Newby, a former pastor, was present with his wife, and he gave a splendid sermon on Sunday morning. Dinner was served in the basement of the church and in the afternoon a social time was enjoyed as Friends talked of the happenings of the yesteryears and renewed Christian fellowship. The closing service was in the form of an old-time monthly meeting and a Quaker wedding. Percy M. Thomas and Sarah Marie Stanley acted as clerks and Randolph and Eldra Thomas as groom and bride, the platform arranged to represent the old meetinghouse and all wore the Quaker garb. C. V. Stanley sat at the head of the meeting which closed with the usual handshaking.

The women of the church are organized in four groups, each with a leader and six assistants, and the pastor as general director. They create a friendly center in their several communities, seeking out and reporting ways they can help. They are taking a live interest in this new adventure.

The Bible school is giving special emphasis to the monthly missionary offering and they hope through this method to raise their portion of the missionary budget. Different classes and departments are providing the programs under the direction of the monthly meeting missionary committee. The *Friendly Visitor* distributed each Sunday morning with its message and announcements for the week, and personal items is being much appreciated. The Intermediate department has been making a splendid contribution to the evening services as a junior choir. They sang Christmas carols for the inmates of Polk County Infirmary.

The Christmas service, December 20, was unusual, the pastor having special talent for planning an impressive service that is different. Following the sermon, the pastor, with children and young people, gave the play "When the Chimes Rang," adding part of another play for a closing, the whole service being very worshipful and effective.

On New Year's Day Friends met in the church basement for the annual birthday party. For two years the members have been divided into twelve groups to represent the months of the year, and this year the four seasons were also recognized by groups. Each furnishes part of the program, decorates a table, and plans happy surprises suitable for the occasion. This is the one social event of the year when the members gather as one big fam-

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All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

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ily and it is looked forward to with keen interest. Each one gives a penny for every year of their age which goes to missions. The combined years of age totalled 4,432, and the party was the biggest and best ever, as expressed by many present.

THE BUFFALO CONVENTION

(Continued from page 32)

thing. Christ hated sin but he loved the sinner. He refused to compromise but he never failed to love. Love will triumph. If we carry the spirit of Christ into the world we must be willing to carry his cross too."—Koo.

In summing up Buffalo, what it has meant and what it will mean in the future the students answered: "We will be more willing to share spiritual values. We will turn away from the material side of life and try to put the principles of Christ into practice. We will give up the little pearls for the pearl of great price. We will hold firmly onto the great vision and carry the story of the cross to other lands."

And so, as we reached the end of the eleventh quadrennial Student Volunteer Convention, we were reminded of the familiar quotation:

"Standing with reluctant feet
Where the brook and river meet."

It was indeed with reluctant feet that we said goodbye to friends new and old

Doran's Ministers Manual for 1932

Over 600 pages of supplementary material for the minister. Here are thoughts for sermons, illustrations, notes on the Sunday school lessons, story sermons for children—plans for the entire year with particular attention given the special days and services.

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101 South Eighth Street
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whose fellowship had made more precious those five days together. How we wish we might remain in the clear, beautiful, placid atmosphere of the sparkling brook, but no—the river is just ahead. And so we said farewell to Buffalo and boarded the train. How annoying was the familiar sound of "hot coffee, sandwiches, peanuts" as the vender passed by with his heavy basket! Why could not such annoyances be left behind that we might have quiet and be able to reflect on the convention? But there! We had forgotten! Of course we have left the brook behind and are now on the river. Annoyances there will be—many of them—eddies, undercurrents, rocky places—but who would want life always smooth and tranquil like the little brook? The river challenges us. We shall not forget the peace, the quiet, the refreshment, the inspiration of the brook, but let us rise to meet the challenge of the river.

RELIEF IS NOT ENOUGH

(Continued from page 34)

tatives of their own choosing and an equitable distribution of wealth and income should be incorporated in any form of national planning and control.

"The principle of cooperative planning must be extended also to world economic relations including balances of production, consumption, and exchange, access to raw materials, questions of tariffs, movement of gold, intergovernmental war debts, and the economic waste of armaments.

"Unemployment is so devastating in its physical, mental and moral consequences that the present conditions constitute to our mind a national and international emergency which calls for courageous social action and the adoption of heroic measures adequate to the gravity of the situation."

OBSERVE GOLDEN WEDDING

The observance of the fiftieth wedding anniversary of Conrad and Mary A. Laubmayer was the occasion of much happiness and many congratulations. The church and community of Sunny-

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side, California, gathered at the church December 15 for a supper and program in their honor. Many old friends were present. Also Matilda Laubmayer, a sister of the groom, who had been present at the wedding fifty years before, at Odin, Illinois.

Many nice presents and congratulatory cards were received. The pastor, Richard Haworth, on behalf of their friends, presented them with two \$5 gold pieces. Their five children, three of whom are married and live in nearby towns, were present and sang, most beautifully, "When Peace Like a River."

The Laubmayers were the first to press the idea of a church at Sunnyside. Shortly after they arrived in the Sweet Water Valley, eighteen years ago, they organized a Sunday school from which has grown the present meeting. Mrs. Laubmayer was the first superintendent of the school and for about fifteen years she or some member of their family served as superintendent. Up to the present time the family continues to serve both church and school in every way where there seems to be a need. The parents continue in good health and seldom miss Sunday school or the Sunday morning worship period.

BIRTHS

DAVOLL—To Raymond E. and Mary E. G. Davoll, Dartmouth, Massachusetts, (Allens Neck), November 27, 1931, a son, Warren Gifford.

GIFFORD—To Ralph E. and Anne C. Gifford, South Westport, Massachusetts (Allens Neck), September 23, 1931, a son, Cameron Edward.

HARTZELL—To Alfred and Faith Hartzell, Alliance, Ohio, November 24, 1931, twins, Dean Allen and Dale Orin.

TOTAH—At Whittier, California, December 31, 1931, to Khalil and Eva Rae Totah, of Ram Allah, Palestine, a daughter.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

SAUSAGE AND SCRAPPLE

Country sausage, 35c; scrapple, 40c per pan (about 3 lbs.) Orders over one pound, postpaid to the third zone. R. BENTLEY THOMAS, Sandy Spring, Md.

MARRIAGES

EDMUNDSON-ELLIOTT—At Seattle, Wash., January 1, 1932, Mary Katherine Elliott, daughter of Milo P. and Olive G. Elliott, of Newberg, Oregon, to William Tristram Edmundson.

MOCK-BAIRD—At the home of the bride in Alliance, Ohio, December 31, 1931, Marguerite E. Baird and Delmer D. Mock, also of Alliance. Orin L. Hutchins, minister.

DEATHS

AUSTIN—At his home in Richmond, Indiana, December 29, 1931, William Edwin Austin, son of John J. and Rebecca Brower Austin, aged 72 years. Born in Preble County, Ohio, he attended college at Lebanon, Ohio, and in 1881 was married to Etta M. Moss, who died twenty years later. In 1902 he was united in marriage to Mary Elizabeth Feasel, who survives him. He was a member of First Friends Meeting and president for several years of the Men's Bible Class where he endeared himself to those who learned to know him well. His love for children and for flowers, as for truth and righteousness, were often manifest. Interment at the Elkhorn cemetery.

COATE—At the home of his daughter, Bertha Coppock, Ludlow Falls, Ohio, December 27, 1931. Abiah J. Coate, son of Joshua and Adila Coate, in his eighty-seventh year. Born near Dayton, Ohio, he came with his parents in boyhood to Miami County, Ohio, where he spent most of his life. A birthright member of Friends, he was an active member of Ludlow Falls Meeting, to which he gave his influence, his energies and resources. In 1863 he was married to Almeda Coppock; in 1867 to Mary M. Coate, and in 1872 to Susannah Lawrence, who died in 1921. The surviving children are: Clara A. Coppock, David Orland and Alvin T. Coate. Bertha Coppock, Leonard J. Coate, and Ethel Douglas.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

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Shaffer; address, 2854 Winslow Street, Cincinnati,
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Friends Church, West 41st Avenue and Shoshone
Street. Worship 11:00 A. M., Bible School 9:45
A. M., Christian Endeavor 6:30 P. M. Arthur
Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take
Fourteenth car to Joy Road or Clairmont car
to Linwood Ave. Bible School, 10:00 a. m.;
Meetings for Worship, 11:00 a. m. Christian En-
deavor, 6:30 p. m. Send names and addresses of
people coming to Detroit to Donald B. Spitzer,
Minister, 12734 Kentucky Ave., Detroit, Phone
Fairmount 1360 W.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of
Toberman, Sabbath Meeting for Worship, 11:00
a. m.; Bible School, 9:45 a. m. Ernest Lamb,
Minister.

PASADENA, CALIFORNIA

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Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30
p. m. Prayer Meeting, Wednesday, 7:30 p. m.
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